

claims of those who are already righteous—justified before God by faith. "Abraham believed God, and it was imputed unto him for righteousness." Here was the faith that justified the person of Abraham. "Abraham . . . offered Isaac his son upon the altar." Here were the works that justified the character of Abraham, because they vindicated his claim to be a believer. And indeed there is a necessary connection between the one and the other. He that has not the works of faith cannot prove that he is a partaker of faith, "for as the body without the spirit is dead, so faith without works is dead also." The works are the *sine qua non* to the faith. Yet it by no means follows that the faith is the *sine qua non* to the foundation on which it reposes. No! the foundation must be laid before the faith can build upon it. There must be a Saviour to be received before faith can receive him. And when faith does receive him, eye, and obey him too, beginning with baptism, as in Apostolic days, and proceeding to all beside which Christ requires, it is not the faith immediately that justifies, nor the baptism to which that faith leads, nor the duties that follow upon that baptism; but simply Christ alone, "who was delivered for our offences, and was raised again for our justification." Ought a "Disciple of Christ" to require all these explanations on a point like this? But see, dear reader, whither Mr Crawford's speculations have led him. Has he not, in his zeal for baptismal justification, become an advocate of salvation by works, and an enemy of salvation by grace?—It is a dangerous thing when a man begins to put Christ's own ordinances in the place of their Lord.

Yet Mr. Crawford thinks he has here achieved a great triumph. For thus he concludes, after his reference to James:—"So much for faith alone. It will require one still deeper skilled in metaphysics than Mr. Davis to shew how much greater virtue there is in believing Christ than in obeying him. Now what does that mean? Who has been exalting faith at the experience of obedience? Nay, one of the grand excellencies of faith is, that it is the parent of good works—the root of all the created moral excellence that exists in the universe. Yet, in regard to the matter of justification, faith does maintain, as has been largely shewn above, a singular pre-eminence amid its sister graces. Still, again, no excellence resides in it, as in itself considered; but simply in relation to the Saviour whom it apprehends, and brings into the heart. And viewed in this light, as that which stands nearest to Christ in the human spirit, without which Christ is as nothing to that spirit, and by which Christ becomes all that he is ever made to man, there belongs to it a glory and an excellence all its own, which it shares with none of its sister graces. Oh! how is that man to be pitied who does not understand these things, and who will dare to sneer at that faith to which the Word of God so earnestly exhorts, which the Spirit of God implants in the soul, and which all heaven loves to reward and honour! So much for Mr. Crawford's fling at "faith alone."

III. I must correct one of Mr. Crawford's misrepresentations.

"Mr. Davis," he says, "cites a number of passages to prove a negative, viz, that baptism is not connected with salvation. He labours to prove that men are always [elsewhere "invariably"] saved without baptism." Now where, and in what words, I ask,—for the above are none of my words,—have I maintained positions like these? Am I then insane? Have I never read that announcement, "He that believeth and is baptized shall be saved"? What, then, do I maintain? Simply, that baptism does not lie at the basis of a sinner's salvation—that, while it is a great Christian duty, it belongs, like every other Christian duty, to the superstructure of a personal Christianity. Which doctrine, I now repeat, is confirmed by the passages heretofore enumerated which speak of salvation without direct reference to baptism, and of faith as that which, before baptism and without it, introduces men into a state of salvation. Thus, against Mr. Crawford's violent, but vain assaults, do I vindicate my "theology" and my "logic." This trick of misrepresentation, however, is very old, very common, and very mean. No man would resort to it who knew what was meant by fair and honorable argument.

IV. It is my painful duty to remark upon Mr. Crawford's dogmatism, arrogance and insolence, as displayed in the present controversy.

His dogmatism he displays most egregiously in insisting yet again upon his monstrous analogy between miracles and baptism. That analogy he tries to maintain by talking of the scepticism of those "who saw the Saviour's physical miracles, and still asked, 'What dost thou work?'" Astonishing suggestion! What! is the evidence of the salvation of men's souls by baptism as pal-

pable as that of the opening of the eyes of the blind, and the raising of dead by the word of Christ? If it be, let us by all means have the demonstration in its full and overwhelming force, and be cured of our scepticism for ever. But if not—if this whole theory about baptismal justification be an affair of interpretation, and that only, I beg leave to question such interpretation. In doing so, I become simply an unbeliever in Mr. Crawford's doctrine. Certainly I am not guilty of the mad and desperate infidelity of those who gazed upon the miracles of Christ, and yet would not admit his claims. Surely Mr. Crawford ought to be inspired and invested with miraculous gifts, to rave as he does here, and in his next paragraph. An apostle could scarcely speak with more authority.

Here is Mr. Crawford's arrogance, covert yet bold. His principles approaching herein to those of Romanism, clearly involve the conclusion, that there is no salvation without baptism. That conclusion, indeed, he neither denies nor affirms. Still it is plain that he holds it; else why not deny it, and relieve himself of the odium connected therewith? And thus, unless I have wholly misunderstood his utterances, or his evasions rather, he can coolly look down upon a Luther, a Calvin, a Baxter, a Watts, a Doddridge, a Whiffield, a Wesley, a Cowper, a Newton, a Wilberforce, a Hannah Moore, a Watson, a Chalmers, and a vast host beside, and insinuate doubts, which he has not courage to put in plain terms, as to their final safety; because, forsooth, whatever else they had, they had not a Campbellite baptism, and so are gone, God alone knows where—it is kept hidden away among his "secret things." Of a truth, such "disciples" as these remind us of certain disciples of old, who were plainly told by their Master, "Ye know not what manner of spirit ye are of." The good Lord keep us from adopting a system which thus jars with Paul's large and generous sentiment, "Grace be with ALL them that love our Lord Jesus Christ in sincerity!"

And now as to Mr. Crawford's insolence. Some of the expressions in his rebutter are peculiarly offensive. Here is one:—"Yet, he [Mr. C.] is so dull that he cannot perceive a man's meaning—when that man writes one thing, and means something else." Here is another:—"Will no kind friend advise him to suspend his animadversions, until he ascertains his whereabouts?" or does he reject such advice, determined to dash on regardless of consequences? "A wise [prudent] man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." And yet a third:—"I little thought, . . . that I should be brought before the public by those who 'have turned aside to vain jangling; desiring to be teachers of the law; neither knowing [understanding neither] what they say, nor whereof they affirm.'" Mr. Crawford's former production in reply to me, had quite enough of this kind of thing; but his latter one is everywhere characterized by its air of overbearing assumption. The less excusable, as though I have made free enough with his sentiments in this controversy, I have carefully avoided personalities. I suppose Mr. Crawford never read Peter's exhortation, "Be courteous;" and never studied the behaviour of Paul even to his persecutors. Yet what is the poor man to do? He who is without shot must try the force of powder. Personal invective may sometimes answer for convincing remark, and hard words for hard arguments.

And so I draw to the conclusion of this whole matter: I have passed by much in Mr. Crawford's rebutter, very much, that might have provoked animadversion. But to what end? One of my aims in this controversy has been thoroughly attained. Mr. Crawford's system in some of its more obnoxious aspects, has been brought into full view, together with the spirit by which it is animated. He himself has well co-operated with me here. Dr. Tupper's recent article on Campbellism also has done good service in this line. And thus, making Mr. Crawford a present of the last word, except in some extreme case, I withdraw from this controversy. And this the more gladly, as the mental peculiarities of my opponent preclude the hope of my doing him any good, and his confused and rude style of controversy render the interchange of thought with him anything but agreeable. I now leave him in the hand of our Master, commending him to his mercy. May we meet in heaven! and on earth too, if in a different spirit from that which he has hitherto manifested in the present controversy. No! I will not tread in the steps of Mr. Crawford's uncharitableness. After all he may attain to heaven; since his heart may be better than his head, and his experience than his doctrine.

Yours as ever,

J. DAVIS.

Charlottetown, July 21, 1859.

For the Christian Messenger.
Baptist Convention.

MESSRS. EDITORS,—

I presume the Secretaries design to give notice of the approaching Meeting of the Convention of Nova Scotia, New Brunswick, and Prince Edward Island. As, however, it takes place now earlier in the Session than it did formerly, and some time is requisite for making the necessary arrangements in Churches and Union Societies, it may not be amiss for me to call attention to the subject at the present time.

The Session is to be held with the Baptist Church in Canard, Cornwallis, to commence (D. V.) on Saturday, August 20th, at 2 o'clock, P. M.

This will, indeed, be a busy time with men who are engaged in Agriculture; but as there will be business of much importance to come before the Body, it is hoped that brethren generally will be ready to make a sacrifice for the good of the cause; and that there will be a full representation from our churches in the three Provinces.

It should be borne in mind, that, besides other grave matters demanding attention, six of the Governors of Acadia College go out of office at this meeting of Convention, and consequently an equal number must be elected.

It is very desirable, also, that the members of the Foreign Missionary Board shall be generally present.

May a large number of judicious delegates assemble, be influenced throughout the Session by a spirit of mutual love and kindness, and be guided in all things by wisdom from above.

Yours in Christian bonds,

CHARLES TUPPER, President.

Aylesford, July 22nd, 1859.

P. S.—Contributors to Acadia College, and Agents who do not attend Convention, will have a good opportunity to remit to the Treasurer by the Delegates. C. T.

Religious Intelligence.

INFANT BAPTISM AMONG THE METHODISTS.—says the *Chr. Advocate & Journal*:—

The proportion of children baptized during the last year, as compared with the membership of the Church in different sections is shown in the annexed table.

Six New England conferences	1 to 135
Six conferences of north and West New York	1 to 72
Southern New York	1 to 19
Philadelphia and Baltimore	1 to 14
New Jersey and conferences on the Ohio river	1 to 25
North parts of Ohio, Indiana, Illinois, and all of Iowa	1 to 28
Michigan, Wisconsin and Minnesota	1 to 42
Average for the whole Church	1 to 26

ROMANISM.—In the Duchy of Modena, one of the first acts of the new Government has been the suppression of the Jesuits. Four days are allowed these enemies of order to quit the State. All their property is sequestered, and will no doubt be applied to the use of the State.

About 5,000 Romanists in the diocese of Durham, in Ireland, went on pilgrimage on Whit Monday to the shrines of those celebrated northern saints, Cuthbert, Bede, and Godric. Finchale Vale, near Durham, was the most attractive spot to the deluded fanatics. In a hermitage here, poor Godric passed some years in filth and retirement. Intense was the devotion of the multitude as they trod the hallowed spot rendered sacred by the presence of the saint.

The following is a literal translation of a scroll which has been placed by the Archbishop of Paris on the new weathercock, just placed upon the steeple of Notre Dame:—"In this box, tied with ribands and red silk, and sealed with our seal, are placed the relics of the true cross, of the holy crown of thorns of our Lord Jesus Christ, of St. Denis, the first bishop of Paris, and a martyr, and of the virgin St. Genevieve, the patron saint of this city. Paris. On the vigil of Pentecost, after the solemn benediction of the cross which is to be placed on the summit of the steeple of our metropolitan church, June 11, 1859.—FRANCIS NICHOLAS MORLOT, Archbishop of Paris"

RELIGIOUS AWAKENING IN THE NORTH OF IRELAND.—The Rev. Archibald Gault, one of the missionaries employed in connection with the Society for the Promotion of Irish Church Missions, writes:—"Since my return to the Glens of Antrim, a very wonderful religious awakening has taken place in this county; it has prevailed among all denominations and all ages. I have seen myself Presbyterians, Episcopalians, Methodists, Arians, and Romanists, all alike affected, convinced of sin, and looking to Christ alone for salvation under strong bodily affection. It is now admitted by all to be a special outpouring of the Holy Spirit. I have seen children seven years of age and old men of sixty years affected. The work at first was most interesting and glorious—the work of God alone. He seemed 'all in all.' He opened the way, and man had only to follow. The bishop of this diocese and many clergymen met to consult; they agreed, while there was much of man's work mixed up with it (this is deeply to be regretted, and much to be reprobated), yet it was on the whole, most evidently the work of God's Holy Spirit; the clergy are to further the work all they can—to hold special services in the churches, school-houses, and open air. It is now, most certainly, a time to spend and be spent for Christ. Pray for us all,

and me particularly. The Arians and Romanists have been most wonderfully affected; they both alike give up all their previous errors, and express strong faith in Christ alone as the eternal Son of God and only Saviour of sinners. The latter have cast away all their books of superstitious devotion and idolatry, and remnants of Popery, and will have no book but the Bible, and no priest but Christ Jesus. 'It is the Lord's doing, and it is marvellous in our eyes.' Let us praise him for his great and sovereign mercies, and pray that it may still please him to continue them."

The Rev. F. F. Trench, an Episcopalian minister, in Kells, County Meath, gives a very lengthened and interesting account in *The Daily Express* of his visit to Belfast, for the purpose of satisfying himself in regard to the great awakening and its effects. After giving many details of his attendance at meetings, visits to the awakened, conversations, &c., he concludes as follows:—"To record one-tenth of the extraordinary things I have heard would be impossible in my limited space, and I wish to confine myself almost exclusively to what I have seen and what I have heard from the converts themselves. There may be some inaccuracies in what I have stated, and I can vouch for nothing except the general truth of the facts, of which I have been an eye-witness. The reader can form his own judgment; and on such a subject facts such as I have related may enable him to do so in some degree, and will be unspeakably interesting to all who care for the Redeemer's glory. Some persons might be disposed to ask the writer, 'Do you think that the work is the work of God?' My reply would be, 'Whether it is so or not, can only be proved by the permanent fruit; but this I must say, that I believe that up to the present every conceivable variety of fruit which the circumstances admit of have been brought forth.' 'Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, love to the brethren,' have been most remarkable. Drunkards have become sober, restitution made of stolen property, and bitterness towards Roman Catholics, if any such feeling ever existed, has most certainly been removed. I recollect one expression in a prayer which I heard, 'Lord, thou hast done for us what controversy could not do; Lord, do still more!' Those who 'came to mock have remained to pray.' Those who have burned the Bible now read it, and blasphemers now speak the praises of Christ till they are hoarse, and wait the good news by letter to their friends in America. On the other hand, while I see much that is astounding and utterly incomprehensible, I see nothing which is contrary to Scripture. Is it unscriptural for men and women to be 'pricked to the heart' and 'cry out?' Is it unscriptural to 'tremble and be astonished,' or to see a persecutor literally struck down to the ground? Is it unscriptural to expect an answer to prayer; and have not innumerable prayers been offered up that great wonders may be done in the name of God's holy child, Jesus? Or, are we to disbelieve, because the answer is attended with circumstances incomprehensible to us, and different to what we expected? There is one other question which might be asked, and which I think ought to be asked, and that is, 'What shall be done?' The ministers in Belfast are not more able to meet the calls upon them than the ordinary physicians were to meet the calls of the poor in a village where the cholera broke out. In that case what was done? The Government sent medical aid to the locality. Let the same be done now to the Church. Let Ministers be sent from localities where, alas! none are looking for spiritual food or spiritual comfort. How many localities there are where the spiritual physicians have little or nothing to do, while the nets are actually breaking in Belfast. Let any one who can, go to the help of their brethren; and while we lawfully wish to have our due share of the spoil, let us be comparatively careless into what boat it is taken."

General Intelligence.

Domestic and Foreign.

PROVINCIAL SECRETARY'S OFFICE,
Halifax, July 19th, 1859.
APPOINTMENTS.

To be Judge of the Court for the Probate of Wills and for granting Letters of Administration in and for the County of Richmond—William R. Cutler.

To be the Registrar of the said Court—William G. Ballam.

To be Justices of the Peace for the District of Argyle, in the County of Yarmouth—Thomas Willet, Publican, in place of L. Wilkins, resigned; Stillman Larkins, do.; Nathaniel Hogg; John B. White, in place of Leon Porter, resigned; Enos Gardner, in place of W. Hatfield, Jr., resigned; John Gavel, Senr.; Samuel Hamilton.

For the County of Cape Breton—Henry V. Brown.

To be Notaries and Tabellions Public—Thos. Bosdet, Little Arichat; Samuel McDonnell, Antigonish.

To be members of the Board of School Commissioners:—For the District of Argyle, in the County of Yarmouth—The Rev. John Joseph Quinan, in place of the Rev. Mr. Roles, removed from the District; The Rev. Philip Tocque, M. A., and John C. Anderson and Enos Gardner.

For the Rural District of the County of Halifax—Ezekiel Sibley.

To be one of the Coroners for the District of Argyle—Foreman Hatfield.
To be Commissioners for taking Affidavits and Recognizances of Bail, and for the relief of Insolvent Debtors in the County of Sydney—Geo. Brennan and William A. Cunningham.